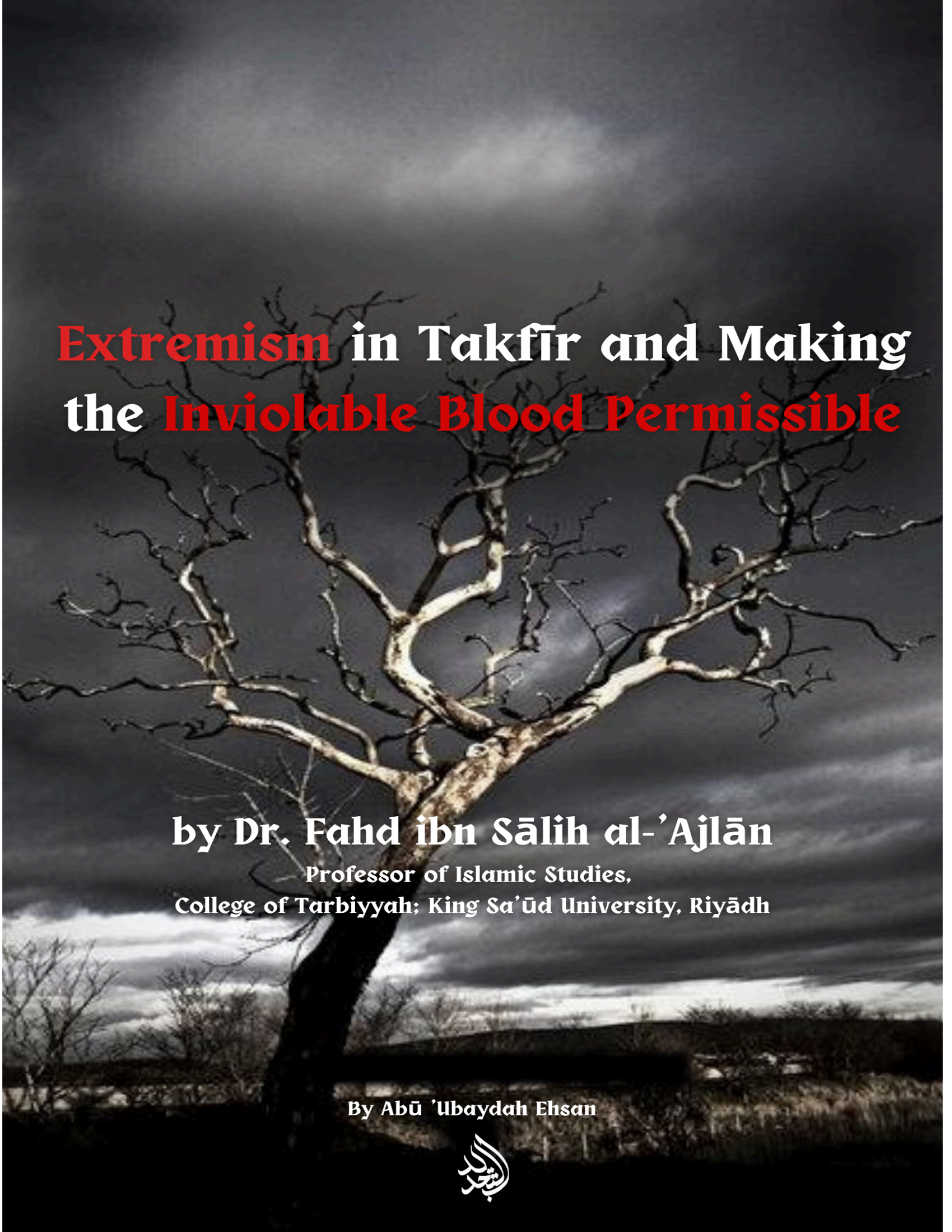

Extremism in Takfīr and Making the Inviolable Blood Permissible

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Somebody on his Twitter page was celebrating the news of an explosives-laden vehicle penetrating into the ranks of Mujāhidīn in a suicide operation that resulted in dozens of deaths and injuries.

Someone posted rebuking him, "*Fear Allāh! How can you permit him to kill himself and slaughter his brothers?! **"And whosoever kills a believer intentionally, his recompense will be Hell, dwelling eternally therein, and the Wrath of Allāh is upon him, and Allāh curses him, and has prepared for him a tremendous torment."*** [An-Nisā': 93]

And someone else posted, "*Where is the sanctity of Muslim blood? How can you declare your Muslim brothers to be kuffār, and make their blood permissible? Where is the prohibition of killing one's self? "**And do not kill yourselves, indeed Allāh has been Merciful to you. And whoever does such in aggression and oppression, We will burn him in a Fire."*** [An-Nisā': 29-30].

I did not finish reading the debate that took place amongst them, nor did I read the original writer's response to the admonitions and sincere advice. But I am convinced that the response (to the previous questions) will be given in the following manner:

> "No doubt about the prohibition of *takfīr* without a right, and the sanctity of blood which is protected; but the one who commits *kufr*, he is deserving of *takfīr* (being labelled as a kāfir) after all the conditions (*shurūt*) have been met, and the preventive factors (*mawāni'*) have been eliminated; and so, when he is killed, he is killed for a legitimate Sharī'ah-based reason. Indeed, I take the issue of blood seriously, and I fear Allāh in all of these matters, and if weren't for the fear of Allāh, I wouldn't have supported this type (of operation)."

We are thus in front of a mindset that finds no benefit in being reminded and admonished with *taqwā*, and (being reminded of the seriousness) of blood, and

the serious consequences of *takfīr*. This is because you are warning him about something when he himself does not think that he has done anything worth fearing. This is because he thinks he is in fact acting upon the taqwā of Allāh by his evil deed. Thus, to continue on this way (of reproaching him) is useless. To speak to this type of person about the *usūl* (fundamental principles) of blood and the seriousness of *takfīr* is fruitless. Because he will agree with you on this principle without any dispute. Rather, he may even say to you the same thing you have said to him, of the inviolability of Muslim blood, and the necessity of safeguarding it; and he may even repeat to you your own words about the dangers of the *manhaj* (way) of the *Khawārij*. But yet at the same time, he defends symptoms and actions which contradict these principles, such serious matters which make the hair turn white out of horror. Such a person finds no problem in killing Muslims, rather even killing Mujāhidīn in the Path of Allāh. He is even prepared to kill himself in order to kill Mujāhidīn!

We are facing a bewildering and problematic phenomenon. (This type of person) will not differ with you about respecting and the magnifying the principles of the Sharī'ah, such as the sanctity of Muslim blood, and the necessity of caution in it, warning against doing *takfīr* of a Muslim, the gravity of killing a soul, and to not do *takfīr* based on major sins, nor (other) sins, etc..

Then when it comes to the particulars, he contradicts these very same principles, in such a way that he completely demolishes these fundamental principles, as if the existence of these fundamental principles are meaningless. So what value is there to "your respect for Muslim blood" and what meaning does "your taking seriously the issue of doing *takfīr* of a Muslim without right" have?- if you think that it is legal in the Sharī'ah for a person to kill himself for the sake of killing his Mujāhidīn brethren!

So what is the explanation of this strange two-folded (self-contradiction): of acknowledging the Sharī'ah's foundations and principles, accepting them and believing in them, and yet the same time accepting and believing in certain details, and applications/implementations which completely tear apart and heinously violate the very foundations?

It is possible for us to lay down a number of factors which may help us understand this striking, repulsive contradiction of this phenomenon:

The First Factor:

To have *ijmālī* (general, summary, brief) knowledge of the subjects of *takfīr*, while not having a grasp of the details, nor the profoundly deep *fiqhī*-research and investigation of the intricacies of *takfīr*.

So you will notice that with regards to matters of *takfīr*, there is a group of youth who abstain from giving *fatwā* on intricate matters of *'ibādāt* [worship] and *mu'āmalāt* [dealings between people] or other matters of *fiqh* - because they are aware that there are differences of opinion, which require long research into the different opinions, different proofs; and they are aware that such a long research necessitates that one already has mastered the requirements related to *Usūl* (principles), *Fiqh* (jurisprudence), and linguistics. So these groups of youth refer these matters to those who are fit for giving *fatwā* on these matters, and they are used to saying in these matters "I don't know", or they refer the questioner to go to someone they trust from the People of *'Ilm* (knowledge), or narrates to the questioner the *fatwā* of the one he follows from the People of *'Ilm*. So generally find that there is reservation or caution when dealing with these types of issues. And they will frequently quote to you a Verse like, "***And do not pursue that of which you have no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be inquired into.***" [al-Isrā': 36]

But as for when discussing the *takfīr* of specific groups, or declaring their blood and wealth lawful, or carrying out suicide operations against them - it is very easy for you to find this same one who is cautious in giving *fatwā* in well-known matters of *'ibādāt*, becoming (like) a famous muftī, and a great pioneer, very easily and comfortably saying about thousands of Muslims, "It is permissible to kill and fight them, because they are kuffār and murtaddīn (apostates)."

How strange it is, to be so bold in these issues yet be so cautious in those other issues!

Even though, at the theoretical level, **the matters of blood and fighting, and *takfīr*, are much more complex than the issues of *'ibādāt* - *while at the practical level the effects and consequences are much, much more serious because these matters lead to the destruction of life and property. So it is (supposed) to be natural that caution, reservation and care increases in these subjects.***

But instead, what has made these subjects, **as if these are just some easy and simple subjects, is that some people memorize some general principles, and then think the issue is completely clear and does not require any further research and delving into. Rather he applies these general principles immediately.** And then when someone comes who raises an objection to his (application of *takfīr*) he thinks the topic did not warrant any objection, *and then he begins to look for any fault in the intention or Dīn (practice, piety) of the one who raised the objection.* **Rather, it is even to the point that someone who is cautious and careful (out of the fear of Allāh) in giving a *fatwā* on the issues of blood and *takfīr*, it is very easy for him to be accused of *irjā'*, ignorance, and treachery!**

So for example, he has memorized that, **"To support the kuffār against the Muslims is one of the Nullifiers of Islām,"** or that, "**To legislate laws in contradiction to what Allāh has revealed is *kufr*,**" - ***then he builds all of his verdicts and fiqh-system on this brief introductory knowledge of these Nullifiers***. *Even though every serious student of 'Ilm (Sharī'ah knowledge) is well aware that these Nullifiers have further categorizations and finer details that require research, investigation and pausing (i.e. not being hasty)*. **And when he moves to the stage of applying these Nullifiers on specific situations and specific individuals, then this requires further care and reservation, just as its application necessarily impacts many *fiqhi* rulings, which itself requires the person (applying the *takfīr*) to be more vast in knowledge.** But the one who has this brief summarized knowledge is not aware of any of this, and so he

supports his boldness with his ignorance, that is why it is said, "***The people who are boldest in takfīr, are the people who have the least knowledge about it.***" **Because such a person deals with *takfīr* as if it is a set of mathematical questions, with precise calculations, he has to only add and subtract!**

This is why we find those who, based on their brief knowledge of the rulings of "***takfīr* for supporting kuffār against Muslims,**" applying *takfīr* on someone who sits with the kuffār, or one who makes a *sul'h* (peace treaty) with them, or if the kuffār praise someone or if someone praises the kuffār. Or you find them looking for any type of help or assistance that took place between a person and any individual whom they have labelled as a kāfir, so they can do *takfīr* of that person also!

And we find those who know the principle, "**Whoever does not do *takfīr* of the *mushrikīn*, then he is a kāfir,**" in a brief summarized manner, doing *takfīr* of someone who differentiates between the *takfīr* of the category and characteristic in the issues of *Tawhīd* and gives the excuse of ignorance (*Jahl*) and misconception (*ta'wīl*) to some of those who fall into *shirk* - so he (the *takfīrī*) views that they (those who give the excuse of ignorance and misconception in *shirk*) - and there are many great *'Ulamā* among them - are kuffār because they did not do *takfīr* of the *mushrikīn*!

And we have seen those who heard in a summarized manner that, **one who legislates laws other than Allāh's Laws**, is guilty of *kufr*. So then they go based on this, doing *takfīr* of every individual who praised the democratic system, even if the individual swears the strongest oaths that he meant a *Shūrā*-based (consultation-based) government ruling according to the Sharī'ah.

And take any of the examples of which there is no shortage. ***These are the results of being bold in these subjects despite having an obvious deficiency in the proper qualifications in the knowledge of Sharī'ah, from those who are satisfied with merely brief summary information which we can learn in the course of a few hours.*** After this, he then confronts the people, attacking the great *'Ulamā* of the *Ummah*, accusing them of not understanding *Tawhīd* yet; **and then**

he feels that with this little knowledge of his, he has no need to ask the People of Knowledge, because "asking" is only for those who do not have knowledge!

And since he has memorized general principles and he knows that the methodology of the *Khawārij* regarding *takfīr* is to do *takfīr* based on major sins, and he says,

"I contradict them completely, because I do not do takfīr based on adultery, drinking wine or murder, nor do I say that the original principle about people is that they are upon kufr; so my usūl (fundamental principles, beliefs) are completely different from the Khawārij."

So he feels at rest that he is far from being one of them when others accuse him of such *ghuluw* (excessiveness, extremism) that resembles the *Khawārij*; but he does not realize that when the ***Khawārij* did *takfīr* of 'Alī** (*radiyAllāhu ʿanhu*) and those Companions who were with him, **they did *takfīr* of them not on the basis of major sins,** but for setting up men to arbitrate in the Dīn of Allāh. **Meaning, they would do *takfīr* without there being a *mukaffir* (an actual Nullifier of Islām). So they would expel people from the *Dīn* of Allāh, without a legitamate indisputable proof.**

And for this reason, the Prophet (peace and blessings of Allāh be upon him) described them as ***"... killing the people of Islām..."*** [Recorded by Bukhārī #7432, Muslim #1064]. **And they (the *Khawārij*) did not kill the people of Islām except after they judged them to be kuffār without there existing any actual Nullifier. *Those who do takfīr of Muslims and make their blood permissible by building upon their ignorance of the principles of the Sharī'ah have fallen into exactly this.***

So he does *takfīr* of someone because he sat with a well-known kāfir, which must mean that the individual "**is pleased with the kāfir and has *walā'* (loyalty) to him,**" or because there was some negotiations between them, or because he is suspected of having some link to some country which somehow proves that "**he**

supports kuffār against Muslims," or he judges someone to be "**against the Islāmic movement**" just because that person is against a particular project (of a particular group); or he sees someone praising "**democracy**", or he sat with someone who "**reviled the *Dīn***"... or other Nullifiers which are widespread, which is of the same type of *ghuluw* which the *Khawārij* fell into. **So they expel people from the Dīn of Allāh due to their ignorance, transgression, or based upon principles and rulings for which Allāh did not send down any authority.** ***And because he is content with knowing only the general principles, so of course he will fall into an abyss without even realizing it, and then he is astonished that people say he is upon the way of the Khawārij!*** And he indeed should be astonished, because he does not know these detailed categorizations which would have let him realize the defects of his position.

This is why it is common amongst those who only know general principles, that they do *takfīr* upon blanket generalized descriptions. So you hear of someone who throws accusations of *kufr* and *riddah* (apostasy) against Muslims because of deeds like "**standing in the way of the Islāmic movement**," or "**threw an obstacle in the way of the Islāmic Khilāfah,**" or "**has animosty towards the Islāmic State**," or he "**had dealings with the kuffār, which means he is pleased with them...**" And so on and so forth, ***with these types of generalizations which every serious seeker of 'Ilm (Sharī'ah knowledge) knows that no Sharī'ah ruling can be given based on these generalizations, let alone takfīr and bloodshed***! These are unrestricted generalizations, about which it can be said, if ten men were to be gathered to explain them, they would come up with eleven different interpretations!

Rather indeed, the flood of these unrestricted descriptions has increased to the point that we've seen those who judge someone to be kāfir because he attended a gathering wherein a statement (of *kufr*) really took place, and that someone didn't say anything, and the one who remains silent is just like the one who speaks. **So now *takfīr* can be done due to a statement, action, *or silence!* Indeed the issue is even more alarming, as we've seen those who do *takfīr* of people just because hostile kuffār are pleased with them, or have praised them. So *takfīr* has *become an issue that is not about what the person himself has committed***

in terms of speech, actions, or beliefs **- <u>but rather, it is now based on what others say about him, their actions towards him, or what they believe about him!</u>**

And all of this is because those who are absolutely unqualified are intruding into the subject of takfīr and making permissible the blood Muslims, and because ignorant people who only know some general principles put themselves forward and begin to spread mischief and corruption in the laws of the Sharī'ah, while they don't know any of the further detailed explanations. He thinks he is abiding by the foundations of the Sunnah, and **then he strays from the principles of the People of 'Ilm (knowledge), due merely to the fact that he has a legitimate Sharī'ah principle as his starting point, but after it, he goes on and on in making specific judgements and practical applications without any knowledge or proof.**

The Second Factor:

A person authoritatively states that his objective is not to spill the blood of Muslims nor to do *takfīr* of them, rather the objective is only to give victory to the *Dīn* of Allāh and fight against the apostates and to prevent puppets from fulfilling the goals of the enemies. So, he feels it is wrong and unjust that he is accused of being "bloodthirsty" or taking *takfīr* lightly. **He has only come for Jihād in the Path of Allāh, and to repel the aggression against the blood and wealth of the Muslims.**

It should be noted, **that this intention does not motivate him to keep in mind what he is in fact doing which actually contradicts this intention.** So his reason is invalidated. **Because the intention (*niyyah*) is righteous, but in reality, it is heedlessness of a clear-cut principle of the Sharī'ah - *that a good intention does not change a deed into being a righteous deed*.** For indeed, how many people have desired to do good, but they did not achieve it. Even the *Khawārij* whom the Sharī'ah has condemned, and the Companions fought against them, these *Khawārij* were people who excelled in *'ibādah* (worship), *jihād*, and strove hard in obedience, *but this factor did not prevent them from being deserving of the*

Prophet's (peace and blessings of Allāh be upon him) condemnation, "... ***they will exit from the Dīn the way an arrow exits from the animal it was shot at...***" [Bukhārī #4351, Muslim #1066].

So what matters is that ***the deed must conform to the Sharī'ah***. But if the deed contradicts it, then the intention does not impact the ruling upon the deed. Rather, to depend upon a good intention in such a situation, it is feared that this could be a form of being impressed at one's own self, where the individual believes that it cannot be said to someone like himself, that "**you are breaking clear-cut laws of the Sharī'ah.**" So this is from the category of *hawā* (caprice, whims, baseless opinions) that misguides man from the Guidance in ways he may not even percieve, "... ***and do not follow hawā, lest it lead you astray from the Way of Allāh...***" [Sād: 26].

And the issue of *hawā* (caprice, desires) is usually not brought up while discussing the phenomenon of *ghuluw* (extremism), assuming that ghuluw is based on excess in religiousness, worshipfulness, and magnification of the Sharī'ah. So the person can't imagine that *hawā* exists amongst these people in the same the way it is present in the overly lax/watered-down movements (such as the modernists, etc.). **But the reality is that *hawā* is present in both ends of the spectrum**. **Hawā can be from the angle of laxity/negligence, as well as from the *angle* of strictness/rigidness. *And this is why the 'Ulamā refered to the Khawārij as Ahl al-Ahwā' (People who follow their caprices).*** So *hawā* does not just mean that a person abandons an obligation (*wājib*) in the Sharī'ah because it doesn't fit his *hawā*. Rather, there are many forms of *hawā* which might be unknown to many people. **And what *hawā* is more obvious, than the state of that person who persists in his aggression and oppression, and is not deterred by any sincere advice nor reminder of Allāh, who runs with his own ideas- and in matters of Sharī'ah, does not care about what the People of Knowledge say, nor does he pay any attention to them, and then he attacks the most virtuous people of Islām, from the 'Ulamā of the Ummah and the murābitīn (those guarding and defending the Muslims) in the Cause of Allāh, accusing them of kufr, treachery and corruption. While at the same time he thinks that he and those who are in his group are closer to the truth.** *And then he plunges into the grave*

matters and finds no motivation in his soul to even pause a little bit to listen to sincere well-wishing advisors, lest there is anything in his position that calls for some self-restraint or precaution. ***So these are the waves of hawā which plays with a person in ways he does not even realize.***

The Third Factor:

Too much trust in some individuals, or movements, or groups, which the individual believes are on the truth. *So he then accepts everything that they say or do without any inspection, because he thinks that they have reached such a high level of piety and trustworthiness that it is impossible for them to fall into even small mistakes, let alone the likes of these tremendous crimes.* So the severe criticism that is directed towards these actions (which) requires him to go back and revisit the fundamentals and principles; (this) does not move him a bit. **This is because he thinks that so-and-so person or group has already seen this position and this so-and-so person and group is more knowledgeable, has more *taqwā*, and is more virtuous; and hence, it is impossible for their actions to contradict these fundamental principles.** So he remains believing in these fundamentals theoretically, while his practice in reality nullifies them, because he is blindly-following someone else. **And this is the blameworthy *taqlīd* (blind-following) that no human being is excused for.** So what is obligatory upon him is to judge everyone according to the Sharī'ah. *For when the killed one comes with his blood arguing against you in front of Allāh, it will not benefit you to say, "So and so told me his blood was permissible, or the amīr (commander) told me to kill him."* This is the same type of blind-following the kuffār did to reject what the Messengers of Allāh (peace be on them all) brought: "***Just in the same way whenever We sent a warner before you to any people, the wealthy ones among them said, "We found our fathers following a certain religion, and we will certainly follow in their footsteps.***" [az-Zukhruf: 23]

The Fourth Factor:

The impact of disputes and arguments that take place between parties and groups regarding *ahkām* (rulings) and labels of the Sharī'ah. So instead of

returning all disagreements back to the Book of Allāh (and the Sunnah), and the Sharī'ah being used to judge between those who differ, so that the fundamental principles can regulate the actions, and the particular applications (i.e. actions, statements) can be brought to be judged (and examined) in the light of the principles of the Sharī'ah; (instead of this), **to some people, the topic becomes an issue of rivalry against some parties or groups or ideas. So his stance is the partisan stance in favor of his group and its position towards other groups. To such a point that he doesn't even keep in mind the Islāmic morals and values, and *ahkām* (laws) that are binding upon each and every individual regardless of what *jamā'ah* (group) he is in. He then only views the members of the other *jamā'ah* in accordance to a biased position, thus he has nullified the Islāmic fundamentals by being overcome by a partisan frame of mind.**

Some of them chillingly say, to justify an incident of killing, "***They were on the way to becoming sahawāt ("Awakenings", like those that took place in 'Irāq) in the future!***" Let's assume that they would become like that in the future - *is there anything in the Sharī'ah that would make it lawful for you to kill someone who you suspect might become a kāfir in the future?*

And another one speaks about his *jamā'ah*, that it has a project which the East and West are all waging war on, and that he defends an Islāmic project against those the aggressors. Let's assume that that is all true. Does this give you an "Islāmic blank check" to make lawful the blood of whoever you wish from amongst those whom you perceive to be a threat to you!

And thus, the topic is changed to a hizbī (factionalism) rivalry/contest, wherein the "group" is Islām itself, so whoever fights the group, then in fact he is fighting Islām, and his blood is lawful; and whoever is with the group, then he is a believer, a muwahhid, a mujāhid; and whoever is outside of the group, then if that person isn't an apostate kāfir, then most likely he isn't too far from apostasy. And even if he doesn't say this explicitly, ***his actions are pointing towards this nature of behaviour.***

So partisan disputes blind the person from that which is obligatory upon him in the Islāmic Sharī'ah, *when it comes to ascribing a kufrī statement or action to someone.* Perhaps indeed the statement or action is *kufr* without a doubt, **but before you ascribe it to any particular person, you must definitely have with you undeniable, clear-cut proofs to establish that it occurred from the person. *But the partisan dispute blinds some people such that all self-evident criteria/standards for verification are absent.***

So it becomes very easy for him to do *takfīr* of a person, or even an entire *jamā'ah*, or even a vast movement of people, based on a piece of news in a Western newspaper, which he read on an online social media forum, from a translation whose source he doesn't even know! And when he is asked to verifiably establish it, which would require precision in objectivity and methodology, he begins to list what this movement is doing and what that *jamā'ah* has done; which means that *hizbī* (partisan) problems and the struggle with other groups is the biggest motive to do *takfīr*, so he took the verification process lightly; thus he thereafter looks for anything to support his *takfīr*.

The Fifth Factor:

Holding on to certain situations of exception to the basic principle (*asl*) that have come in the Sharī'ah. ***But this exception becomes over-inflated in his mind and view, to the point where he nullifies and abolishes the actual principle (asl) itself.***

So for example, he believes that it is *harām* to kill a Muslim, but then he sees that there are a couple of legitimate situations wherein the Sharī'ah has pardoned the (act of) killing, in consideration of it having been a mistake or it having been done due to a *ta'wīl* (misinterpretation where the killer thought it was okay to kill the victim). As has come in the story of Usāmah ibn Zayd (*radiyAllāhu 'anhu*) when in a *ghazwah* (expedition) he killed a kāfir who said "***Lā Ilāha IllAllāh***", so the Prophet (peace and blessings of Allāh be upon him) rebuked him, but didn't subject him to *qisās* (equal retaliation, i.e. a life for a life, an eye for an eye), nor did he tell him to

pay blood-money nor obligated on him any expiation. [Refer to Bukhārī #6876, and Muslim #96].

And also the story of Khālid ibn al-Walīd (*radiyAllāhu ʻanhu*), when he killed the tribe of Banū Judhaymah after they had accepted Islām. The Prophet (peace and blessings of Allāh be upon him) did not do more than say, "***O Allāh! I declare to You my barā'ah (disassociation) from what Khālid has done.***" [Bukhārī #4339].

So these situations increase in his mind until it becomes very easy for him to immediately declare after any incident of wrongful killing, that it was a mistake, just like the mistake of Khālid, and that it requires no blood-money, nor expiation, and it is sufficient enough for him to disavow, in a general sense, from killing any Muslim. The situation has reached a point where some of them declare a case where someone was killed mistakenly, that it requires no blood-money, nor expiation, nor even an indemnity, and even there is no need for a *qādhī* (judge) to look into the matter!

And when he hears of any incident of wrongful killing or transgression, he immediately responds that this is something normal in any warzone, and things like this took place amongst the Companions of the Prophet (peace and blessings of Allāh be upon him), so it is not correct to exaggerate the issues.

So we are facing a situation where the exception has been inflated and has begun to push aside the actual general rule. Rather, it is as if the general rule regarding bloodshed is that it is not a crime to murder, and to nullify any consequences to a killing, no qisās, nor blood-money, nor expiation, because it was a mistake. **So in reality, he nullifies everything that the Sharī'ah has brought with regards to how seriously it takes the matters of blood, and all the rights necessitated by it.**

And this was not the *manhaj* (way) of the Prophet (peace and blessings of Allāh be upon him). Rather, the Prophet (peace and blessings of Allāh be upon him) was the *qādhī* (judge) who looked into each particular case, and judged if it was a mistake, and after it was confirmed that it was indeed a mistake, he was harsh with those who did it. And still, this is the exception. The original rule still remains, that the

one who kills (without right) deserves *qisās* (equal retribution, a soul for a soul), and the requirement of all other (related) *ahkām* (rulings) upon him, and the burden of proving that it was a mistake or due to *ta'wīl*, is upon him as well. And this requires a *qadhā'* (judicial process) to investigate the particular incident, to know if in fact it is confirmed that it was a mistake or there was a *ta'wīl* (misinterpretation); and then look into whether or not this *ta'wīl* is of the type that the Sharī'ah excuses or not; and while keeping in mind the necessity of safeguarding by punishing anyone who took the matter lightly, so that this particular case remains in the confines of the exception, the way it is supposed to be in the Sharī'ah. And it should not be inflated so that Muslim blood can be easily shed and just moments thereafter simply claim "there is no need for blood money nor expiation, nor qisās." ***So if such a person speaks of how he takes the matter of blood seriously - it is a belief in theory, nullified in practice; because the exception to the rule has dominated and overcome him.***

There is an example similar to this: if someone defends himself or his wealth, or his womenfolk, and kills the one who was attacking him, then there is no blame on him. As the Prophet (peace and blessings of Allāh be upon him) said to someone who asked him, "*What should I do if a man comes to me to take my wealth?*" He said, "***Don't give it to him***." He asked, "*What if he fights me?*" He responded, "***Fight him***." He asked, "*What if he kills me?*" He responded, " ***You will be a shahīd (martyr).***" He asked , "*What if I kill him?*" He replied, "***He will be in the Hellfire***." [Recorded by Muslim #140] But the *asl* (basic rule) is that he is someone who has killed a person without a right until it is established/proven to a *qadhī* (judge) that the killing was in self-defense.

Conclusion:

So these are five factors:

- **1) brief summarized knowledge of general Islāmic principles, without knowing its further details/categorizations and limits;**
- **2) to turn away from critically judging his deeds in accordance with the Sharī'ah, due to his trust in his intention and pure objective;**

- **3) the *taqlīd* wherein a person shuts off his intellect, *'ilm* and religion in order to follow someone else;**
- **4) the partisan rivalry/dispute, wherein the guidelines of the Sharī'ah evaporate because of the heat of dispute/rivalry;**
- **5) the over inflation of exceptions from their proper place.**

These are some of the main factors which make the Islāmic Sharī'ah's fundamental principles and beliefs become nullified theoretical principles that do not have the impact of safeguarding a person from deviant actions, nor prevent him from falling into monstrous implementations.

The phrase "Fear Allāh" shakes the heart of any Muslim, and admonishing about blood, and the Divine Accounting (*Hisāb*), and the rights of people would tremble the entire body of a layman amongst the Muslims, even if he may have whatever shortcomings he may have. *And this may even push him to even have extra caution, wara' (intense fear of Allāh that pushes someone to be on the safe side) and reservation, so that he doesn't have to bear the consequences on the Day of Resurrection, and he may even prefer to let go of his own rights and prefer to be the "**murdered servant of Allāh**" out of fear of being the "**murderer servant of Allāh**."* [A reference to the two sons of Ādam (peace be on him), see Al-Mā'idah: 27-32]

But the extremist individual deals cold-heartedly with such deep profound feelings in the souls. **He looks at those who take such stances (of *wara'*) as doing so due to ignorance and a deficient understanding of the reality of *Tawhīd*.** *So admonition and sincere advice do not increase him except in further misguidance.* And this confirms the meaning of what the *Salaf* warned against, **that the danger of twisted arguments/interpretations is more dangerous than the danger of lusts and desires, because its followers think they are upon the truth and they don't desist or repent, and they don't think there is anything in their action that requires them to review their actions, so he continues to persist upon his extremist way until he destroys himself and those around him.**

The phenomenon of "*Nullified Islāmic Principles*" is a glaring condition on the scene of present-day extremism (*ghuluw*). This is when the extremist speaks in the most beautiful manner about Islāmic principles and fundamentals, and will disassociate himself with the most magnificent words from the beliefs and theoretical principles of extremists (i.e. the *Khawārij*). But when it comes to implementation in practice - he breaks loose from the perfect and precise guiding compass of the Islāmic principles, thus manifesting monstrous ideas and shameful deviances, through which we discover a state of affairs where there exists a disconnect between the belief (in theory) and the implementation (in practice). And we also discover that one who dissociates himself from the principles of the extremists (i.e. Khāwarij), may himself be perpetrating exactly the same actions as them; rather, he may even be worse in ways he perceives, or in ways he might not even perceive.